

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Native Americans criticize Columbus, Braves, missions

By Erich Bridges

RICHMOND, Va. (BP) — Christopher Columbus and the Atlanta Braves aren't the only institutions taking it on the chin from Native Americans. So is Christian missions. The once-dismal Braves captured the nation's imagination when they rocketed from last place to a National League pennant this year, and barely missed winning an exciting World Series.

But some Native American groups are protesting the Braves fans' "chop" motion. They feel demeaned by the team's use of American Indian symbols. They aren't too thrilled with the Washington Redskins or the Florida State Seminoles either — two football teams currently having championship seasons.

In a wider cultural arena, native or indigenous peoples in North and South America are questioning the planned 500th anniversary celebration next year of Christopher Columbus' "discovery" of America.

He didn't discover anything, they insist; he invaded. Native peoples were here a long time before Columbus sailed the ocean blue. And why celebrate a man, they ask, who brought death, disease, slavery, and European cultural domination to the peoples of this hemisphere?

But he opened the door to America for European culture and conquest. That's where renewed criticism of Christian missions comes in, because Columbus and the many Europeans who followed him brought a sword and a cross.

The National Council of Churches has called for "repentance," not celebration, on the 500th anniversary of Columbus' arrival.

Native Americans are protesting "because their voices have not been heard very clearly over these 500 years," said Arthur Cribbs of the United Church Board of World Ministries in a recent interview with USA Today. "We're hoping to create an environment that says there is more to the Columbus story than 'in 1492 he sailed the ocean blue.' We want to turn the page and say what occurred on his second and third voyages."

Missionaries, some charge, have participated at times in that genocide — physical and otherwise.

Meanwhile, a Native American professor called on Baptists last summer to stop "spiritual genocide" against native peoples and end the missionary movement among Indians in 1992.

"Today, 499 years after the first missionaries forced us into slavery, we continue to be oppressed," declared Bill Baldrige.

Baldrige, a member of the Cherokee Nation, teaches Native American Christian ministries at Central Baptist Theological Seminary in Kansas City. He spoke to the Baptist Peace Fellowship of North America.

"Baptist Christians, you are our oppressors," Baldrige said.

"This is wrong. This is something Baptists can stop. Stop it. For us the missionary movement has ended . . . Bring the missionaries home."

He charged missionaries still foster a system of "perpetual paternalism" among Native Americans, and Native American Christians who do not follow a white ministry model are called lazy and stupid. He dreams of "clusters of Indian people grasping the gospel" on their own.



**MISSIONS AND NATIVE PEOPLES** — Modern missionaries like Southern Baptist worker Wendall Parker, seen here with children of the Mam people in Guatemala, should not be blamed for the abuses of Native American peoples carried out by missionaries of ages past, say some observers. But others,

including some Native American groups protesting the observances of Christopher Columbus' arrival in America five centuries ago, charge missionaries are still "oppressing" indigenous peoples. (BP photo by Warren Johnson)

But Baldrige is misunderstanding "the whole nature of mission today or even at its best in other eras," responds Clark Scanlon, a former missionary to Guatemala and head of research and planning at the Southern Baptist Foreign Mission Board.

Christian missions today affirms and enhances the good things in native cultures while communicating the gospel, Scanlon explains.

Missionaries bring schools, hospitals, and clinics. They help develop community leaders and preserve native languages in written form before they are lost. They often stand up for the needs and rights of indigenous peoples under attack.

Is it fair to punish contemporary missionaries for the sins — sometimes centuries old — of their predecessors?

No, replies Jim Reapsome, an evangelical writer and editor of the Evangelical Mission Information Service. Modern academics, he charges, have resurrected the old ideal of the "noble savage" — a perfectly happy native living in an idyllic utopia. "The last thing (the noble savage) needed was some missionary butting into their lives," Reapsome writes.

Bridges writes for FMB.

## A value-changing relationship

By Jack Winscott  
Luke 19:1-10

One of the most memorable encounters Jesus had is this one with Zacchaeus. A vivid impression from my childhood is this story along with the "wee little man" song and the beautiful Zacchaeus up-the-tree color picture used to enhance it.

Zacchaeus was obviously very interested in Jesus. His status as a "chief" tax collector, his diminutive stature, and his innovative use of a sycamore tree are captivating. Our Lord's calling him by name and inviting himself to his home leave us somewhat puzzled. Although there is a glaring lack of reference to his faith in Christ, there is clear evidence of a value-changing faith.

We often applaud value changes in someone's life, but Zacchaeus goes even further. He is anxious, not merely willing, to help the poor people and restore 400% of any money he has wrongfully taken!

Luke is making a significant emphasis on an attitude of gratitude together with an attitude of restoration.

This may well be precisely where we "fall short" in not reproducing a restorative attitude. True love is not just saying we are sorry. Christ-like living demands redemptive action.

Our Lord consistently pointed out that the way we spend or use our resources of money and material possessions is the most easily understood evidence that our faith in him is authentic.

Therefore our responsibility and accountability demands that we love people more than things and use things and not people! Our witness here is seen and heard more than our words.

Zacchaeus became a big witness in a little body! And his attitude? Gratitude!

Winscott is pastor, Prentiss Church, Prentiss.



Winscott



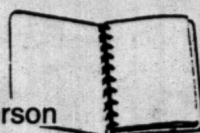
Improve Church, Marion County, will present for the fifth consecutive year the "Scenes of Christ," Dec. 7 and 8. These will be 12 living pictures from the life of Jesus starting with the birth and ending with the ascension. Last year over 1,600 people attended the two night production which is hosted by over

160 people of Improve Church. The time this year for this walking tour will be from 6 p.m.-9 p.m. Guides and narrators will carry small groups through 12 scenes. Dale Funderburg is pastor.



# EDITOR'S NOTEBOOK

Guy Henderson



## Why did you print that?

Why all the bad, controversial news? Why can't you just print the good news? Most every editor has been accused of splashing stuff across the front pages that would have been better off left unsaid.

In a cartoon, a man sat watching TV and heard the announcer say, "In order to reduce the amount of violence on television, we're going to skip the news and go straight to the weather."

Frankly, I wish we could print only the good news, but the newsmakers do not see it that way. We are under a mandate to print the news, we don't make it. It may be good, bad, cruel, or controversial; still the reader has the right to know about it. Moreover, we still have some with the ancient philosophy, "If you don't like the news, then shoot the messenger."

The biblical writers called it like it was. We may not wish to know of Noah and incest, David and adultery, Aaron and grumbling, Peter's denial, and

dozens of others whose armor was dented by sin, yet it was recorded. There are times when the trumpet needs to sound. There is little virtue in seeing the wolf crouched at your door and continually saying everything is fine.

Editorials are seldom neutral. If all people were neutral, soon all we stand for would be forgotten. Sometimes we have to be negative. Most of the Ten Commandments are negative, and they are constructive. Cast out the negative, and most of our "morality" would evaporate. Remember Joseph saying, "How then can I do this great wickedness and sin against God?" He feared God. Then Potiphar's wife came on the scene. Sure, Joseph had heard that sex was great, that everybody else was involved in it, and that it was a normal need. However, Joseph was moved by the negative feeling of fearing God.

Moses was moved by a "positive"

feeling and "chose" to embrace the faith of his parents. Paul was moved by the positive and "counted all things loss, that I might gain Christ." Jesus, "for the joy set before him, endured the cross," expressing the positive.

There are some things we ought to be negative about, and it's wise to be positive about some things. Neutrality has little going for it. Lukewarmness can be deadly. "I would that you were hot or cold." There are things that must be said about morality, AIDS, homosexuality, politics, even political activities by the opposite extremes of our convention, and it may sound negative and displease some people. Thank the Lord, there are positive things; a 77-year-old baptized; \$84 million given to the Lottie Moon Offering; and great outreach ministries by our churches. There is nothing neutral about the Ten Commandments: "Thou shalt love the Lord thy God... and thou shalt not..."

"THE NEWS TONIGHT MAY BE TRAUMATIC—SOME OF YOU MAY WANT TO ASK YOUR PASTOR TO STAND BY!"



## Guest opinion . . .

### On reporting bad things

By Hudson Baggett

A new book critical of the media is entitled *Feeding Frenzy*. It was written by Larry J. Sabato, professor, University of Virginia. He refers to some journalists as sharks who are looking for blood from the wounded. He advocates that a line should be drawn between a person's private and public life. He also says that journalists seem to dignify gossip and rumor.

But journalists are not the only ones who have a tendency to report bad things.

Ordinarily, bad news travels much faster than good news, and often it travels farther.

Yet, reality is not always rosy. Ug-

ly things do happen and making them known can be beneficial. And we cannot always keep the bad things that happen from being known.

The role of the media in a nation is an important function. This is shown by the attitude dictators have toward the media. They either seek to control the press or shut it down altogether. As the Bible says, "Evil loves darkness rather than light." Evil deeds are easier to commit if the lights of publicity are not on them and those who commit them.

A responsible, free press is as important in the religious arena as it is in the political arena. Of course, there are excesses by the press, secular and

religious, in reporting ugly things that happen. Obviously, this kind of reporting is fed by the public's enormous appetite for scandal, gossip, and rumor. An intense fight always draws more attention than an act of love or reconciliation.

But even with the excesses, if we are to evaluate people and things, some detailed information is imperative whether it is positive or negative.

We should keep in mind that news reporters are not the only ones who have an appetite for scandal. Such an appetite is a human condition.

Baggett is editor, the ALABAMA BAPTIST.

## Faith of a grain of mustard seed

They came. Some were dressed in furs and silk, and others just wore whatever they had on at work. About 500 of us sat to enjoy a delicious dinner in the ball room of a local hotel. A hand-stitched banner proclaimed, "The Mustard Seed," and the handsome bulletin added, "A Christian outreach with the mentally handicapped." The Mustard Seed Home is dedicated to providing a Christian life for mentally handicapped adults and an opportunity to do ministry with the mentally handicapped, not merely to the mentally handicapped.

David McIntosh, retired Methodist minister, led the opening prayer. Stephanie Strickland, TV hostess, was the mistress of ceremonies. Beth Howell, 1990 Miss Mississippi, sang "The Country Church," and related the events of a tour she made with the Mustard Seed's Bells of Faith handbell choir. Deborah Burnham led the Bells of Faith in ringing some favorite hymns. You could see the pride on every face as they rang and sang, "In this very room, there's quite enough love." One person commented that "it was like a spiritual revival," and many wiped tears from their eyes. There are 18 bells ringers who travel throughout the state, helping to educate the general public about the ability of the mentally handicapped.

Strickland introduced Jeff Brantley, formerly a Mississippi State pitcher, now with the San Francisco Giants, with a quote from a teammate who said, "His best pitch is his heart." Jeff has thrown a lot of curves, but his pitch that evening was straight to the heart. He said, "I'm a Christian. I live my life for Jesus Christ. I've been to the Mustard Seed. You could see the

love they share and the bond between them."

Ruby Bryant of Calvary Church, Jackson, was presented. Ruby works with 70 "kids" in the special education department Sunday School program at Calvary. She takes many to camp in the summer and provides activities for special days along with her Sunday School. This ministry was begun more than 30 years ago by Pastor Joe Tuten, Roy Trimm, and Dorothy Green Parker, and is considered to be among the first such ministries in the SBC.

I sat with my 47-year-old sister, Mary Ellen, the latest resident of the Mustard Seed. She is trying hard to be a good student and hopes to be a member of the Bells of Faith. There was an abundance of hugging going on that night, and tears splashed on the furs and the silk. In that very place, at that moment, "there was quite enough love," and pride ran deep.

Greg Overby spoke briefly of the ministry and the need of the Mustard Seed. He quoted Joni Erickson Tada, a victim of multiple sclerosis:

"Remember even the cripple can walk with Christ, And the blind can see with Christ. The deaf can hear the words of Christ, And the mentally handicapped can have the mind of Christ."

— GH

## Dead Sea Scrolls speak of the death of a messiah

LOS ANGELES, Calif. (EP) — A newly-released portion of the Dead Sea Scrolls speaks of the execution of a messianic leader, scholars said Nov. 7.

One fragment contains five lines of text that describe a "leader of the community" being "put to death." The fragment mentions "piercings" and "wounds," and uses messianic terms such as the "Branch of David" and the "Root of Jesse," said Robert Eisenman, a professor of Middle East

religions at California State University at Long Beach.

Eisenman said he doesn't know if the text is about Jesus, but added that the text has "far-reaching significance" because it demonstrates that early Christians and the writers of the scrolls shared similar ideas concerning the messiah.

The text could lend support to Eisenman's theory that the most recent of the Dead Sea Scrolls were written by Jews who formed the ear-

ly Christian church. Other scholars believe the scrolls were written by the Essenes, an ascetic Jewish sect.

The scrolls are the oldest known copies of the Old Testament and other writings. Scholars believe they were written sometime between 200 B.C. and 50 A.D. Some 800 scrolls, most in fragments, were found in caves near the Dead Sea in the late 1940s. The scrolls are stored in Jerusalem, and until recently access to information about the scrolls was tightly controlled by a small group of scholars.

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# Gold, frankincense, and myrrh: the first Christmas gifts

While many people would be delighted to find a gift of gold beneath their Christmas trees this year, few would know what to do with little boxes of frankincense and myrrh. Yet twenty centuries ago, when the three wise men came to worship the infant Jesus, gold, frankincense, and myrrh were all counted as fitting and expensive offerings.

Gold is one of the most ancient of prizes, and is known even from the Garden of Eden (Genesis 2:11). Man has always valued this precious metal. It has been hoarded, stolen, and all sorts of symbols created from it, from golden calves to golden arches. In antiquity, as indeed in our times, gold was most important as an economic standard, as it had a stable value and other commodities could be measured against it. But gold was never found in ancient Israel. The only yellow-like metal was copper from King Solomon's mines, which in ancient times was much more useful.

As to frankincense and myrrh, these pleasant scents have now lost much of their popularity. Today, incense is mainly used in the Roman Catholic and Eastern Orthodox churches as part of a ritual dating back to pre-Christian times. In the Armenian Orthodox Church, for instance, the burning of incense is used to purify the air, and to remind the worshippers of the upward direction of their prayers.

In biblical times, frankincense and myrrh — just like gold — were rare luxuries which were imported into the land of Israel. Frankincense comes from the resin of a desert tree (*Boswellia Carterii*) found in arid parts of Arabia, Somalia, and India. It was known in Hebrew as *lebonah*, and the prophet Isaiah records its importation: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense (*lebonah*); and they shall show forth the praises of the Lord" (Isaiah 60:6).

People who study word origins suspect the Hebrew *lebonah* stems from a root meaning "white." Indeed, the balsamic gum is whitish when it is secreted from the tree. Scientists

believe that the tree from which frankincense was taken was also imported into Israel, and cultivated at the Judean Desert oasis of Ein Gedi, near the Dead Sea. This is confirmed by Roman author Pliny the Elder, who wrote that the fragrance was cultivated only in the royal gardens of Judaea, but after the Roman conquest, the tree "is now a subject of Rome, and pays tribute with the race (the Jews) to whom it belongs" (*Naturalis Historia*).

The ancient Israelites associated frankincense with pure offerings to the Almighty. Several passages in Leviticus give precise details on how the fragrant incense is to be used, for example: "and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priests shall burn a memorial of it upon the altar, to be an offering made of fire of a sweet savour unto the Lord" (Lev. 2:2). The Bible also prescribes certain sacrificial rituals for the atonement of sins, but in these cases, frankincense is omitted: "He shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin offering" (Lev. 5:11). Thus, an offering of frankincense should only be associated with pure worship of the Almighty, and never associated with any wrongdoing. What could be a more appropriate offering for the three wise men to bring the infant Jesus?

Myrrh was more common in ancient Israel, but was an expensive commodity nonetheless. It also comes from a tree (*Commiphora myrrh*) which is native to Arabia, Ethiopia, and Somalia, but which was likely transplanted by the ancients to the gardens of the Israelite kings. While the finest frankincense reportedly comes from trees that are purposely incised to tap the aromatic sap, the best myrrh comes only from the natural exudate of the trees. It slowly seeps out of the bark, first forming a thick light paste, then hardens and turns brownish red. It has a sweet smell, but a bitter taste, and it can be burned as an incense.

The Bible records that myrrh had been pulverized and then used as an

important ingredient in holy ointments. With such a myrrh-based ointment, Moses anointed Aaron and his sons to be the priests of Israel (Ex. 30:30). Myrrh also had a more secular use, as a perfume for the wealthy: "All thy garments smell of myrrh..." (Psalms 45:8). Archaeological finds in Israel have revealed that the wealthy commonly wore small bags of myrrh around their necks, thereby carrying the fragrance with them, the same concept as modern perfumes and colognes.

Myrrh was also used as a spice to make cheap wine more palatable. This mixture was traditionally offered to convicts just before execution, so their deaths would be less painful. Gospel readers will recall that such

a drink was offered to Jesus on Golgotha: "And they gave him to drink wine mingled with myrrh: but he received it not" (Mark 15:23).

Finally, myrrh was used by the ancients as an ingredient in embalming fluids. There is an irony in the fact that while myrrh was among the first gifts Jesus received, an offering of the wise men visiting Bethlehem, it was also among the last gifts. Myrrh was also used in the preparation of Jesus' burial: "There came Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds weight" (John 19:39).

Comparing Scripture, history, archaeology, and modern botany, it is possible to develop fairly good

evidence as to where the three wise men came from. First, Matthew tells us they came from the east carrying gold, frankincense, and myrrh. Thus, we can eliminate Somalia and Ethiopia — southern regions where these could be found. Isaiah tells us gold and frankincense were carried by Midianite caravans from Sheba, and myrrh is also found in this region. Biblical Sheba is present day Yemen — the only eastern land with gold, frankincense, and myrrh. And so, it is widely accepted by scholars that Yemen, the biblical Sheba, was the home of the three wise men and the source of the first Christmas gifts which they carried on their journey to the Holy Land.

— Conn Communications, Israel

The Second Front Page

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 5, 1991

Published Since 1877

### BP interviews Keith Parks on Ruschlikon question

LOUISVILLE, Ky. (BP) — The chairman of the Foreign Mission Board's trustees says Ruschlikon seminary has violated the principle of "indigenous missions" by soliciting funds from U.S. churches.

A visit this week in the U.S. by the Swiss seminary's president, speaking to several high profile moderate Baptist churches, has caused "anxiety among the trustees," Bill Hancock, FMB trustee chairman and Louisville pastor, told Baptist Press.

Hancock said it has become public knowledge the seminary is soliciting funds in the U.S. but, he contends, trustees were led to believe the seminary would raise funds in Europe.

The president of Ruschlikon, John David Hopper, says the seminary's action was prompted by more than a year of threats by conservative trustees to defund the seminary. At the FMB trustee meeting Oct. 9, 1991, trustees voted, 35-28, to withdraw \$365,000 of funds in the 1992 budget earmarked for Ruschlikon.

Hopper said he returned last week to the U.S. for his father's funeral and

also responded to those churches which asked him to speak. Scheduled to speak several times in North Carolina, including Dec. 1 morning services for Pastor John Hewett of First Church, Asheville, and this week in Texas, Hopper said he planned to share Ruschlikon's situation and the response of Europeans to the defunding... in order to keep "our people informed."

Hancock says Hopper's speaking at the Asheville church where the pastor is president of the Cooperative Baptist Fellowship, a moderate Baptist group dissatisfied with the conservative leadership of the SBC, is seen as not helping resolve the situation. FMB trustees are scheduled for a special meeting, Dec. 5-6, to deal with the Ruschlikon controversy.

In addition, Hancock said he questions the wisdom of spending \$350,000 for Ruschlikon, plus three salaried missionary staffers, while the seminary has only 40-plus students.

"My concern is not with the attitude of European Baptists nor any professor who has taught at the seminary," Hancock said. "My con-

cern is the lack of communication between Ruschlikon, the FMB staff, and the trustees related to finances (of the school)."

FMB President R. Keith Parks, in an interview with Baptist Press, denied FMB staff had kept information about Ruschlikon funding efforts from FMB trustees, did not know of Hopper's speaking schedule this week in the U.S., and urged trustees to work out a continuing relationship with the European Baptist Federation.

Steve Hardy, North Carolina pastor and chairman of the FMB trustee regional committee which includes Ruschlikon, said a lot of questions have been raised about the "integrity" of the FMB in taking away the funds. Trustees' Oct. 9 decision to defund the seminary was based on criticism of E. Glenn Hinson's employment by the seminary.

Speaking from Richmond, Parks said the (SBC) Peace Committee and Southern Seminary board of trustees have permitted Hinson to continue teaching at Southern. "He is at Ruschlikon only four months — still supported by Southern Seminary on sabbatical — teaching Latin, church history, and classical devotional material. He affirms the Baptist Faith and Message statement, in fact helped write it.

"We feel (Ruschlikon) seminary is moving in the right direction and his being there four months is not an indication of a trend. The complexity of this issue is found in the missiology of the situation also. We have 80 other seminaries and Bible schools, 10 are international. Each of these has a board of trustees or some governing body. Throughout our history we have related as partners — seeking to influence.

"We have honored the Baptist principle of autonomy of each Baptist body. This seminary (Ruschlikon) is under the authority of the European Baptist Federation which has chosen a board of trustees. They are autonomous. In other situations as we have sought to shift the financial support we have worked out a transitional

(See PARKS on page 4)



Front row: Steve Smith, Jose Luis Lozano, Marcelo Padalino; second row: Jose Soto, Vidonia Smith, and Cecilia Abraham.

### Pilot project in Argentina mixes sports with evangelism

On Sept. 28, 1991, A.M.E.N. Sports Ministries began in Neuquen, Argentina. Steve and Vidonia Smith, Southern Baptist missionaries to Argentina, are working with Jose Luis Lozano in this project.

The Smiths have been serving as missionaries since April 1986. They moved to Neuquen after their last furlough to begin work on this unique pilot project involving sports and evangelism. Lozano is an ex-world champion and five-time gold medal winner in Pan American Games in the sport of speed roller skating.

The Smiths and Lozano are working with a team of sports instructors from the First Baptist Church of Neuquen

to share the message of Christ through sports. A.M.E.N. Sports Ministries is a ministry of the First Baptist Church in that city which also has a health ministry providing a clinic and free ambulance service for the entire city and a Christian school.

Neuquen offers an unusual opportunity to do this because of the large population of young people in the city. A recent census showed that over 70% of the population were under 30 years old and over 85% of these practice some kind of sport. Steve's parents, Jerry and Dixie Smith of Jackson, have requested prayer for the Smiths and this team as they reach the city of Neuquen using sports.





## Missionary receives United Nations medal

Philippines President Corazon Aquino (left) presents Southern Baptist missionary **Harold Watson** with two awards during October ceremonies at Malacanang Palace in Manila. Watson received the Philippines' 1991 Certificate of Merit and the United Nations' World Food Day silver medal for the work of the Mindanao Baptist Rural Life Center, which has pioneered farming techniques now used all over Asia. Watson, director

of the center, said he accepted the awards "for all Southern Baptists who have given so this ministry could be effective . . . (The courses taught there) enable farmers to feed their families while learning about Jesus Christ" at the Mindanao facility. The awards were the latest of several major honors Watson has received for his agricultural mission work. Watson is a graduate of Mississippi State University.

## Glimpses of glory

By Judd Allen

"... and the glory of the Lord shone around them" (Luke 2:9).

The beauty and wonder of Japan's Mount Fuji have always fascinated me. I was introduced to this mountain of grandeur in elementary school. Its attractive awesomeness created a desire for me to one day personally view the mountain. Later in life, my desire was fulfilled when I had the opportunity to spend several weeks in Yokohama. However, I was denied the privilege of viewing the mountain because of continual overcast skies.



Allen

A more knowledgeable friend advised me how to observe the long sought view. He informed me that the skies were generally clear at dawn. After arising before dawn for several fruitless mornings, I finally caught a glimpse of the mountain. A glimpse was enough! The sight of the dazzling snowcapped mountain exceeded all expectations. It was a glorious moment!

The Bible has recorded how some people have experienced glimpses of God's glory. Moses requested to see the glory of God. God "hid him in the cleft of a rock and allowed him to see only the hindmost parts of his glory." In the temple Isaiah had a vision which permitted him to see the transcendent God in all his glory. The shepherds witnessed the glory of God out on the Judean hillside the night of Jesus' birth.

Today we are still privileged to receive glimpses of God's glory. Each time a person experiences the new birth, God's glory becomes real and is expressed in the changed countenance of the believer. The glow of God's glory is similar to the glow which remained on Moses' face.

We glimpse his glory when prayers are answered. Miraculous happenings occur when God's power of love and grace is demonstrated. His glory accompanies these events.

As believer's immersion is administered, God's glory is revealed. The brilliance of his glory is reflected on the countenance of the believer. The gift of salvation which is guaranteed by the possession of the Holy Spirit offers numerous occasions to witness the glory of the presence of God.

An illuminating sense of the glory of God prevails as the Christmas season takes on its intended meaning. Christ the Lord is born! He is "the good news of great joy for all people." May your Christmas be glorious as your attitude reflects God's love and grace. May you experience the same glory of God as did the shepherds who heard first the angel's proclamation and witnessed the shining glory of God.

Allen is pastor of Ogden Church, Yazoo Association.

## Churches adopt expanded annuity plan

The following churches have adopted the Expanded Annuity plan since those reported in the October 10 issue of *The Baptist Record*: Lebanon; Temple Petal; and Union County; Neely.

## PARKS

From page 3

plan of funding. As far as I know we have followed these agreed upon plans. In this case, abruptly, unilaterally, without adequate time for discussion, the agreed upon plan was cancelled."

Parks said in 43 years there have been 1,060 full time students from 37 countries and 5 continents. "There are 48 now, it has been as high as 76. In the Summer Institute of Theology and the International Baptist Lay Academy (at Budapest but sponsored by Ruschlikon) there have been about 600 others trained. These are from 37 countries all over the world.

"One of the reasons for the high cost is the cost of living in Switzerland and difficulty for students to work because of laws. Many students cannot bring any currency from their country. Eleven this year are from east Europe. The indications are large increases will come from all over eastern Europe in the immediate future. Many of the short term people have been from eastern Europe.

"Politics and finances — not theology — are the primary reasons they have not come in larger numbers. That has now changed. European Baptists overwhelmingly credit Ruschlikon with being the primary factor in creating a unity and cooperation among all the Baptist unions. Most of the leaders from most of the Baptist unions and institutions have been trained there. They see Ruschlikon as the cohesive force that has enabled European Baptists to do much more than they could have done otherwise.

"With the attaching of the Evangelism and Church Growth Center under Earl Martin, there has been an increasing emphasis on evangelism and starting churches — all across Europe. Incidentally, the Baptist unions in western Europe average baptizing one for each 31 members as compared to 42 or more in the SBC.

"Yet, one of the accusations is that Ruschlikon has generated leaders that are not evangelistic."

# Faces and places

by Anne Washburn McWilliams

## Readers, we love you!

Baptist Record readers — we love you. Your Baptist paper exists for you, and it could not exist without you.

Right here, I want to say thank you for your response to this column. Through your letters, phone calls, and conversations, I have met hundreds of you, and have appreciated your kind words.

We like it when you write letters to the editor and when your kids join our Pen Pal Club. And we want to know your news. Keep it coming.

We've heard rumors that some people have said, "We just can't get any publicity through the Baptist Record." We've even had a few letters saying that. Of course, we prefer letters to rumors. Then we can get to the root of the matter and try to correct it. If our readers are unhappy, we are unhappy.

Readers, we don't know what's going on in this state, in your church, and in your life if you don't tell us! You would be amazed at how many people think the Baptist Record just knows things, without being told. Sorry, but it doesn't work that way. Others think we have the information, and just don't choose to print it. That is rarely true!

If it's signed, if it's related to Mississippi Baptists, if it has any news value at all, we'll try our best to print it. We might condense it so you don't recognize it, but we will print it!

Typed is better, but handwritten has never been rejected. Our address: Box 530, Jackson, MS 39205.

If you have suggestions for feature articles or columns, let us know about them — on a church, individual, or associational ministry or personality. If one of our staff can do an interview and story, we will. However, we only have a certain amount of time and a certain amount of space; we cannot do nearly as much of this as we would like to do. Try us anyhow.

Now let's talk pictures — which pictures we print and which pictures we

don't print. And why we don't print more of yours than we do.

The answer in a word is space.

What we print and what we prefer may not be the same. Sometimes we don't have what we prefer. We prefer interesting pictures, action pictures, appealing pictures, pictures in good focus and good light. Black and white will reproduce, as a rule, better than a photo in color.

I can think of two or three categories of pictures that we refuse, because the huge number that would be involved: For instance, pictures of revival evangelists (unless it's an areawide crusade); seminary graduates (unless they're getting doctorates); church musical performances in the group's home church; Vacation Bible Schools (unless these are a mission project away from the group's church). In some special cases, the Baptist Record staff must simply make the final decision and hope that you readers will be pleased with it.

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### Christmas Photo Contest

Christmas is around the corner. We would not have space to print pictures of all your Christmas musical performances. But if you'd like to enter our Christmas Photo Contest, send us a picture of your church's musical or other Christmas program, and we will print THE BEST ONES in a January issue. Deadline for submission of these photos: Jan. 8.

These pictures could be of an individual in the program, or practicing behind the scenes, but all must be related to your church and its Christmas activities. A church may submit as many as two, but no more than one would be chosen from one place. Mark the submission, "Christmas Photo Contest."

Readers, we'll be looking for your letters!

## WMU leaders fear Ruschlikon issue will detract from Lottie Moon Offering

By Susan Todd Doyle

BIRMINGHAM, Ala. (BP) — At the time of year when Southern Baptists traditionally focus on their support of foreign missions, some missions leaders are concerned the focus this year may be divided.

Southern Baptist Woman's Missionary Union leaders don't want to see Southern Baptists focus all their attention, energy, and efforts on recent action taken by Foreign Mission Board trustees to defund the Baptist Theological Seminary in Ruschlikon, said Dellanna O'Brien, WMU executive director.

They especially don't want the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering for Foreign Missions to get overshadowed by this issue.

"While the recent action by FMB trustees to discontinue funding to the Ruschlikon seminary is a critical issue, we cannot allow it to sidetrack us from the greater issue of unconditional support for our foreign missions

force," said O'Brien.

"The most important thing for Southern Baptists to remember right now is that we have committed to support more than 3,900 foreign missionaries in 121 countries around the world," she said.

"We have promised to them that we will hold the ropes. We're not doing it if we don't provide for them financially.

"We cannot allow the Lottie Moon Christmas Offering to be overshadowed by our family disagreements," O'Brien said.

This year's Lottie Moon Christmas Offering goal is \$84 million.

Doyle writes for FMB.

1868-1877 — General M. P. Lowery served as president of the Mississippi Baptist Convention throughout this decade. This is the longest tenure of any president.





## Mantee women work at Crestwood Center

Ten women from Mantee Church at Mantee spent Monday, Nov. 18, working as volunteers at Crestwood Baptist Center in Jackson. They unpacked, sorted, sized, labeled, and mended used clothing, from 9 a.m. until 4 p.m. Luther Tucker, director of the center, said he appreciated their help and that there is always a need for volunteers from the Jackson area or from

anywhere in the state to take on a similar project there. The Mantee women who volunteered included Bessie Stone, Pauline Gibson, Peggy Johnson, Elizabeth Carpenter, Ann Stone, Virginia Duncan, Polly Morgan, Lorie Fields, Mary Annie Wright, and Sue Harrington. (Photos by Anne McWilliams)

# Gulf States senior adults will convene at First, Jackson

Baptist senior adults from the five Gulf Coast states — Florida, Alabama, Mississippi, Louisiana, and Texas — are expected to fill the auditorium of Jackson's First Church for the Gulf States Senior Adult Convention March 30-April 1, 1992.

Bill Tanner, a former Mississippi pastor and now executive director of the Oklahoma Baptist Convention, is the keynote speaker for the Monday night opening session.

Sid Buckley, a concert vocalist and a professor at New Orleans Seminary, will direct the music and sing.

The instrumentalists are Jerry Aultman, a professor at New Orleans Seminary, and Eva Hart, music assistant at First Church, Jackson. A senior adult choir composed of church groups from Hinds-Madison Association will provide special music.

Frank Stagg, professor emeritus of Southern Seminary, and Frank Pollard will speak on Tuesday and Wednesday mornings, continuing the convention theme of "Living In His Image."

Tuesday afternoon will be free for touring the area.

A concert by the music team and a choir composed of senior adult groups from Mississippi will open the Tuesday evening session. William Thorn, a Baptist minister and humorist from San Angelo, Texas, is the speaker for the evening.

The Convention steering committee has announced the availability of a video tape designed to introduce the convention to groups of senior adults. This brief video provides information about the convention and a visual presentation of some of the Jackson

area attractions. The video also includes an invitation from Frank Pollard, pastor of the host church.

To borrow a copy of the video tape or for additional information about the convention write or call the Family Ministry Section, Discipleship Training Department, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205. The telephone number is (601) 968-3800. Persons may register for the convention by sending \$10 per person before Jan. 1 or \$12 per person after Jan. 1 to that same address, giving the name and address of the person sending the registrations and the name and location of the church represented. Information about hotels, restaurants, parking, and attractions is being sent to all who register.

## Patterson weighs offer from Liberty U.

By Robert Dilday

DALLAS (ABP) — Paige Patterson, who recently was fired and then reportedly rehired as president of Criswell College in Dallas, is considering an offer to become president of Liberty Baptist Theological Seminary, the ministerial-training arm of Liberty University in Lynchburg, Va.

Patterson, a key leader in Southern Baptists' decade-long swing to the right, told the Religious Herald of Virginia he discussed the offer with television evangelist Jerry Falwell, founder and chancellor of Liberty University, during a Nov. 18 visit to

Liberty's campus. The offer comes less than a month after Patterson was dismissed as Criswell College president Oct. 28 by a 14-1 vote of the school's trustees, who said Patterson was too deeply involved in the Southern Baptist controversy and not spending enough time attending to his administrative duties at the 335-student school.

Strong protests from students and prominent Criswell College supporters reportedly forced trustees to reaffirm Patterson's leadership a few days later. But speculation about his future has lingered.

Sources close to the trustee board said the board voted Nov. 20 to uphold the Oct. 28 firing and ask Patterson to find another job, according to the Richmond (Va.) Times-Dispatch. School sources said the trustees were angered at being bullied by SBC leaders to reinstate Patterson in a meeting Nov. 5.

Patterson confirmed the Liberty offer but said he has not yet responded and no deadline for an answer has been set.

Dilday writes for RELIGIOUS HERALD in Virginia.

# Communism and famine aid church development

By Sam Cannata

As Ethiopia picks up the pieces after 17 years of communist rule, the Baptist Mission of Ethiopia entertains mixed emotions.

While we all agree those years were filled with persecution, religious repression, economic decline, and hunger, it still seems clear the Lord has again proved the truth of Romans 8:28: All things do work together for good for those who love the Lord!

Despite the opposition of the government, it was during those terrible days that God brought into being many new Baptist congregations and hundreds of people were baptized and disciplined in the famine-devastated areas of the Ethiopian highlands.

In pre-communist days that kind of evangelical church growth was considered impossible because of the domination of the Ethiopian Orthodox Church. Nor were the converts "rice" Christians — these churches remain strong today, reaching out in new evangelistic efforts.

In Addis Ababa itself many evangelistic church buildings were

closed by the communists and turned over to secular operations. The results? Hundreds of house churches formed and gospel outreach expanded tenfold. Several of those house churches which were not aligned with other groups independently developed doctrine in line with Baptist beliefs and have chosen to join with other newly formed rural Baptist groups in an association called The New Covenant Baptist Churches of Ethiopia.

In pre-communist days, which were days of sowing seeds of the gospel, there were no churches aligned with the Baptist Mission of Ethiopia. Now there are 14 churches with approximately 400 members.

The communists' agenda was to destroy the church. But God's printed agenda says the gates of hell cannot prevail against his church! Can we say that God used atheistic communism to enlarge his kingdom? In Ethiopia, it is being said!

Cannata is SBC medical missionary to Ethiopia.

## Volunteer houseparents needed: Compassion House for unwed mothers

Calvary Baptist Church, Boise, Idaho, in partnership with the Nurturing Network, is developing a ministry to unwed mothers. Compassion House is designed to help meet needs of unwed mothers who choose to give birth to their unborn babies.

The church owns a four-bedroom, three-bath house, according to Sally Kern, chairman, Compassion House Committee, which will provide a "loving home environment" for up to six young unwed women. The Nurturing Network, a national non-profit organization featured in the November Reader's Digest, will provide the women and all financial and medical support, while Calvary Church will furnish the home, food, and emotional support.

Kern said that the church needs a couple to be houseparents for this ministry. "We are looking for a retired Christian couple who are mature in their faith to our Lord Jesus Christ. This is not a paid position, but an opportunity of service much like the Mission Service Corps."

For more details on the Compassion House ministry or concerning the need for houseparents, contact the church before Jan. 1, 1992. Phone (208) 375-0465. Address: 911 South Cole Road, Boise, Idaho 83709.

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## Congressman to lead forum at Carey

Congressman Gene Taylor will be the executive in residence at William Carey College on Dec. 6. He will participate in the Learning from Leadership program by presenting lectures and holding a question and answer session and press conference.

At 11 a.m. the congressman's topic will be "Call to Action: Individual Participation in Influencing Legislation." At noon he will speak on "America First: Economic Necessity." The informal session with public and media will be held at 1:30. The first session will be held in the Kresge Room of Thomas Business Building, and the others will be in the West Dining Room of Wilkes Dining Hall. Reservations are necessary only for the luncheon and may be made by calling 582-6192.

Learning from Leadership is a series of public forums with area leaders and students.

Taylor is a former city councilman for Bay St. Louis and Mississippi state senator.



# Restoration of Ruschlikon funds is uncertain

By Robert Dilday

RICHMOND, Va. (ABP) — While trustees of the Foreign Mission Board are expected to reconsider their decision to eliminate \$365,000 in contributions to a controversial Swiss seminary, it is far from certain that the funds will be restored.

That's the assessment of trustee leaders prior to two December meetings that will focus on one of the most widely discussed missions issues in recent years — funding for the Baptist Theological Seminary at Ruschlikon, Switzerland.

On Oct. 9, trustees voted 35-28 to delete \$365,000 earmarked for the seminary from the FMB's 1992 budget and reallocate the money to theological education in Eastern Europe. The trustees' action raised protests from Baptists in the United States and Europe.

Resolutions adopted recently by at least 10 state Baptist conventions asked for reconsideration or restoration of funds, while two states voted to send money directly to the seminary.

Those protests directed at the trustees actually have led some trustees to harden in their opposition to Ruschlikon, warned FMB chairman William Hancock. And actions by state conventions have "broadened the gap of reconciliation," he said.

Although Hancock was reluctant to predict the outcome if trustees reconsider in December, vice chairman John Jackson said he doesn't expect the defunding decision to be overturned. "I doubt that the motion would pass at this point," said Jackson.

Several trustees complained that news accounts of their defunding vote were distorted and avoided the real issue — charges of liberalism at the seminary.

The action to defund the school followed disclosures that Southern Baptist seminary professor Glenn

Hinson was temporarily teaching at the school. Some trustees said Hinson's alleged liberal theological views reflected a continuing leftward trend at the 43-year-old school — European Baptists' only international seminary.

But other trustees noted elimination of the 1992 allocation, which represents about 40% of Ruschlikon's budget, would violate the FMB's 15-year funding commitment to the seminary. Opponents of funding responded that Hinson's presence violated the seminary's 1988 promise to bring on more conservative professors.

"I've talked to some trustees who have changed their views each way and to others who have hardened their views," said Steve Hardy, chairman of the Europe committee. "It would be difficult to predict where the board is."

"It has severely complicated the process," noted Hardy. Because of the decisions by Baptists in Virginia and North Carolina to send \$100,000 and \$30,000 respectively to the school, Hardy said it is unclear whether \$130,000 should be deleted if funds are restored for Ruschlikon.

State convention action "has not been helpful," added Hancock. "It has broadened the gap of reconciliation."

Reconciliation also may be hard to achieve by trustees who some say have been angered by critical response to their action.

"The trustees have been upset," said Jackson. "Some of this has made some of the trustees come under controversy."

Part of that anger appears to have been generated by trustee perceptions that their action was misrepresented or distorted.

Trustee Jack Bledsoe of Fordyce, Ark., told messengers attending the

Arkansas Baptist State Convention that news reports on the subject contained misinformation. He also said Ruschlikon had not been defunded but that the final decision would be made in December.

However, minutes of the FMB's October meeting indicate trustees did remove the money from the seminary. An earlier motion that would have postponed a final decision until December was set aside by Mills' substitute motion to delete and reallocate the funds, according to FMB minutes.

Bledsoe's frustration with reports of the FMB action was shared by other trustees, however.

Also absent from the news accounts, the trustees said, are details of Hinson's and Ruschlikon's alleged liberalism.

"What is being reported in the majority of state Baptist papers appears slanted with the bombardment of 'concern' from some in Europe and America," said Trustee Michael Catt of Albany, Ga. "Where are the objective reports of documented, blatant liberalism that is seemingly being ignored?"

Some of the anger may be directed at the FMB staff when trustees convene next month. "It appears to trustees that the staff is doing everything in their power to overturn a trustee action," said Jackson.

"Trustees are upset at the way things have been handled by staff."

FMB President Parks and a staff member in the office which oversees work in Europe denied staff members have acted inappropriately. "Some have accused us of stirring up the response," said Parks. "To my knowledge, we haven't tried to stimulate a response."

Dilday writes for Virginia RELIGIOUS HERALD.

## ACTS will show highlights of Mississippi convention

Highlights of the 156th session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church cable television systems around the state during the second week of December.

The highlights will include an introduction by Bill Causey, inspirational music, testimonies of "How I Met Jesus," and portions of major messages preached.

"If You Love Me . . ." was the theme of the convention and the title of the 58-minute "Highlights" video. The Department of Broadcast Services, Mississippi Baptist Convention Board produced the video in cooperation with First Church, Jackson and Anderson Productions of Jackson from many hours of video-taping of the convention. Sound & Communications of Jackson provided sound engineers for the convention.

Videotapes of the Bible treasures and some convention sermons will be available from the Department of Broadcast Services on 1/2-inch VHS for loan by the middle of December as well as the convention "Highlights" videotape.

If other churches in the state have access to cable channels, the Broadcast Services Department will be glad to loan them a 3/4-inch videotape (or 1/2-inch) for broadcast.

Churches and cable stations scheduled to run the "Highlights" tape are as follows:

City	Date	Time	Cable Channel
First BC Calhoun City	Dec. 11	7 p.m.	Vista Communications Channel 27
	Dec. 14	3:45 p.m.	
ACTS Channel 10 Cleveland	Dec. 10	8:00 p.m.	Warner Cable Channel 10
	Dec. 12	8:00 p.m.	
First BC Bruce	Dec. 11	7:30 p.m.	Walco/Bruce Channel 2
First BC Yazoo City	Dec. 9	8:00 p.m.	Warner Cable Channel 10
	Dec. 12	8:00 p.m.	
ACTS of Laurel Laurel	Dec. 8	12 Noon	Comcast Cable Channel 18
	Dec. 8	2:30 p.m.	
	Dec. 9	6:30 p.m.	
ACTS of Greenville Greenville	Dec. 10	6:30 p.m.	Delta Cablevision Channel 26
	Dec. 12	11:00 a.m.	
ACTS of Rankin Brandon, Pearl	Dec. 9	7:00 p.m.	Rankin Co. Cablevision Channel 35
	Dec. 12	7:00 p.m.	
Lebanon ACTS Board Hattiesburg	Dec. 9	8:00 p.m.	Pine Belt Cable Channel 6
	Dec. 11	8:00 p.m.	
ACTS of Jackson Jackson	Dec. 9	6:30 p.m.	Capitol Cablevision Channel 23
	Dec. 12	6:30 p.m.	
First BC Albany	Date/Time Pending		Heritage Cable Vision Channel 23

## Vernal Mission targets 1992 as constitution date



Horace Glass

Vernal Mission, Greene County, burned a note on its sanctuary and all its indebtedness, in June, 1991. Horace Glass, area missions director in whose heart the mission began as a dream, spoke to the crowd at the note burning.

Target date for constitution of the mission as a church is 1992.

"Where one would not expect to find it, out among the wildwood, God grew a rose," said Roger Gilbert, Vernal Mission pastor.

In 1982, Horace Glass, then director of missions, George/Greene Association, expressed concern for a Southern Baptist witness in the Vernal community of Greene County. FBC of Lucedale agreed to be a sponsoring church for a mission. Johnny Walker, currently pastor of FBC, Winona, was at that time pastor of the sponsoring church. Under his leadership a mission committee was established. With

assistance from Julius Thompson, director, Church Administration, Mississippi Baptist Convention Board, and the area missionary, mission committee, led by its chairman, Evans Hobdy, was able to begin work.

Around 200 families were surveyed and about 100 prospects were identified. Many members of sister churches, in both Greene and George counties, helped in the survey. A Mission Vacation Bible School was held in the "Old Bexley School Building" in August, 1984, with 104 children enrolled.

### Land possession

It is almost 20 miles from FBC, Lucedale, to FBC, McLain. It is over 25 miles from FBC, Lucedale, to FBC, Leakesville, on Highway 98. Without a Southern Baptist witness in this area, it became the mission target area. It was with some difficulty that a plot of land was selected as a mission site. The site is located along the Palestinian Gardens Road. Monies to purchase the land came from the Margaret Lackey State Mission Offering.

A mission pastor was secured on a bi-vocational status and the new work moved forward.

### The tent

Clearing the grounds made way for a "tent," furnished by the Mississippi Baptist Evangelism Department. The tent was so large, volunteers from the

community and the National Guard Unit of George County were required to erect it. In September of 1984, revival services were held under the tent and served as the commencement of the Vernal Mission. The following Sunday a full program, Sunday School, Church Training, with morning and evening worship services began and continues with mid-week prayer services. The tent was used for about three months until a mobile chapel took its place.

### The mobile chapel

The mobile chapel arrived and was secured, hooked up, and made ready for services in one day. By March 1985, an additional trailer was brought in to serve as educational space.

By December 1985, additional room was added to the mission facilities when Mr. and Mrs. Ernest Bishop of Pensacola, Fla. donated a two-bedroom house. This addition served as fellowship hall and classrooms.

### New construction

The vision of a permanent sanctuary created a lot of excitement. A commitment was made by the mission and its sponsoring church, John L. Turner, current pastor. This stage of development was made possible through generous giving and much labor of volunteer workers. After four years of work and ministry, the mission celebrated with a dedication service for its new sanctuary.



Burning the note at Vernal Mission are, left to right, Buford Merritt, George Bullock, Cecil Dunnam, and Roger Gilbert, mission pastor.



Vernal Mission members and visitors on note burning day.



# Letters to the editor

## Supports Cooperative Program

Editor:

I read with sadness the editorial written by Mr. Thompson of Jackson (Nov. 14 issue) regarding giving through the fellowship. He used my previous editorial as reinforcement for moving his church into the Cooperative Baptist Fellowship. Nothing could be farther from my intention in writing about the defunding of Ruschlikon Seminary. I want the "Record" to clearly show that I still support the Cooperative Program with the same enthusiasm I had before the FMB's decision.

I may not like the quarterback, or the play that has been called, but I'm not serving either — I'm serving the COACH who wants us to score a touchdown in reaching the world for Christ. I have never been at home with either side of the power struggle within the convention. I wanted our convention to have a more conservative voice in its schools and agencies. I was a strong supporter of affirming the Bible's integrity and inspiration in all of our institutions. However, I am convinced that excesses have occurred on both sides. It is time for our convention to look at what keeps 90% of us together — our missions program.

To pull out of the Cooperative Program because one's side is not in power is to validate the same approach used years ago by the other side. Our convention still has both voices, only one has more voice now than it did. Let us not divide because we do not like our leadership or its decisions — let us unite to put an end to the name calling, let us vote into power those who have clearly supported the Southern Baptist Convention and its Cooperative Program, and let us focus on a lost world. Most importantly, let us focus on our Lord Jesus Christ — our Coach, our Lord, our Savior.

To the Ray Thompsons of the Southern Baptist Convention, I offer a plea to remain faithful to the only mission program established and ready to reach an opening world for Jesus. Make this Lottie Moon Christmas Offering the best yet! And when needed, speak out against poor decisions made by our leadership both present and future.

Walter M. Blackman  
Marion

## Waldenbooks

Editor:

Enclosed you will find a letter I received from Pamela Moffat of Manassas, Va. I asked Ms. Moffat to join in the boycott of K-mart, one of the leading retailers of pornography in America, selling porn magazines and paperback books in their Waldenbooks stores.

I hope you find Ms. Moffat's letter motivating: "I went to Waldenbooks and checked this disgusting story out for myself. I am not the type of person who will jump on any 'band wagon' without proof. What I saw in those books (I glanced through one) will torment me for as long as I live. I am a mother of four and it is beyond my understanding how any person, Christian or not, could publish this type of thing."

"When will America wake up and realize that protecting our children is far more important than exercising our 'rights'? When all people, regardless of their religious views, rise up and fight back!"

Donald E. Wildmon  
Tupelo

## Why do "modernists" rage?

Editor:

Why do the "modernists" rage and so condemn the "fundamentalists"? Is it because they are so highly-educated and wise, and the others so unlearned and foolish?

In order to be a Christian does it not require a belief in the fundamentals of the faith? And, if you believe in the fundamentals of the faith, are you not then, by any honest definition, a fundamentalist?

Bob Wells  
Hazlehurst

## Who will be our judge?

Editor:

I am not a preacher, nor a teacher in the church. But I firmly believe that "The Bible is the Holy Word of God."

Why do we allow the leaders of the Southern Baptist Convention to defund the seminary at Ruschlikon, Switzerland?

When the countries of Europe are open for the gospel, will we Christians allow the devil to close those doors? If each Baptist church member would donate the price of a cup of coffee, or a Coke, or maybe the price of a pack of cigarettes, here in the state of Mississippi could we alone bear the cross to keep that school open? The price is so small. But rejoice at the victory.

We can keep this seminary open to teach young people in Europe to become preachers, teachers, and missionaries, and let them go forth and feed the sheep and become fishers of men.

For the love of God, let us not fail to carry out his work. While on earth Christ didn't have the rules and regulations of SBC. Who will be our judge? Will Christ Jesus or will we let the SBC be our judge?

Thomas W. Martin  
Batesville

## Withholding funds from Ruschlikon

Editor:

I was encouraged to read in the Nov. 21 issue, Mr. Banks' response to the many letters of criticism because of the Foreign Mission Board's decision to withhold funding from Ruschlikon Seminary. I believe he is right.

I kept thinking I must respond to the (conservative, fundamental, liberal, etc.) tag that seems to be attached to all Christians.

This is not a game we are playing. It is deadly serious. The lost can be won only one way. By the blood of the Lamb.

People who teach that the Bible is filled with errors cannot possibly be right. Liberals, according to Webster, are generous, ample, not strict or literal, etc. The Bible is very strict. We must be very sure we teach strictly 2 Tim. 2:15, 3:16, 1 Pet. 1:24, 25, Mark 13:31.

YES — only trust in Christ will get us to heaven, but some evidently thought they were trusting, but were not (Matt. 7:15-23).

The world is liberal; and they do not love us who are "chosen out of the world" (John 15:19).

I read the Record and enjoy it, always.

Katherine Bartram  
Tylertown

## Compelled to speak

Editor:

As we approach our annual Lottie Moon Christmas Offering time, I felt compelled to give some ideas about the defunding of the seminary in Ruschlikon by our FMB trustees.

Much has been said about the closing of the doorways to Europe's current openness to the gospel by defunding the seminary. To me, this seems to be stretching the issue when we are talking about a seminary with a student body of approximately 50. (Our six SBC seminaries have enrollment over 10,000.)

The location of the seminary in Switzerland, a neutral and central European country, no longer is vital with the fall of the Iron Curtain. The vast majority of our opportunities are in eastern Europe. Yet, most of the eastern Europeans who seek to pastor have neither undergraduate degrees nor finances for attending Ruschlikon. What they need are institutes for training geared to their level and location.

What of keeping Ruschlikon funded so we can keep the path open for western European countries to have training? I am reminded of something I was told while attending one of our Southern Baptist seminaries: our missionaries' objectives were to help an area become self-supporting in every area of Christian life, including financially.

For decades we have supported this seminary, and just as it is never easy to wean a child but is ultimately healthy, so too might the process of defunding Ruschlikon be. European Baptists have been around longer than we have. To me it would be an insult to say they cannot stand on their feet.

There is one other large item to address: the clash between conservatives and moderates. Much of what I have read depicts the conservative trustees on our FMB as insensitive and power-hungry demagogues running rough-shod over a helpless seminary.

Perhaps there is another scenario. Three years ago the trustees negotiated in good faith with the president of the Ruschlikon seminary to have the seminary reflect more historic conservative Baptist theology. Patience was shown as corrections would be made through attrition. Yet the president openly broke that trust when he requested a professor who has written that Jesus has only a "prophetic" not a "divine" consciousness.

No one likes controversy, yet the worst possible thing to happen to our FMB trustees as well as Southern Baptists is not heated disagreement. What is even worse is open eclecticism under the guise of harmony. When we are open to all thoughts, we stand for none. This eclecticism has sent some great denominations to the mire of mediocrity. Perhaps this is what our trustees are hoping to avoid.

Terry Cutrer  
Baldwin

1845 — The Southern Baptist Convention was organized at Augusta, Georgia in May 1845 after the Foreign Mission Society and the Home Mission Society announced they would not appoint slaveholders to any mission post.

1846 — The Mississippi Baptist was established with William H. Taylor as editor. The publication was suspended from 1849-1856, and then continued under Convention sponsorship from 1857-1862.

# World revival effort launched by Ohio boy

MEDINA, Ohio (EP) — If revival doesn't sweep the world in 1992, it won't be for lack of effort on the part of Dan Jarvis. Jarvis, a 12-year-old boy from Seville, Ohio, is calling the world to fasting and prayer on Jan. 25, 1992, with the goal of sparking world revival.

It started when Jarvis, a seventh grade student whose parents educate him at home, begun studying the Welsh revival. The pastors at Weymouth Community Church, an evangelical congregation in nearby Medina, were also talking about spiritual revival, and it got Jarvis thinking.

"I just thought, why can't we have one?" he explains. "Someone told me that revival starts from prayer, so I decided to do that."

The date for the worldwide day of prayer and fasting was chosen somewhat arbitrarily. "It was just a date I picked," he admits, though he explains that he was advised to schedule things far enough in advance so there would be time to enlist support around the world. And he's done just that. So far, Jarvis has distributed some 200 letters to 24 different nations, urging people to pray for revival.

His simple letter announces, "There

will be an international day of fasting and prayer on Saturday, Jan. 25, 1992 for world revival." He continues, "Wouldn't it be great? Bars would close, pornography houses would shut down, drug pushers would be converted in the streets, and churches would be overflowing!" Jarvis goes on to quote II Chronicles 7:14-15 ("If my people who are called by my name, will humble themselves and pray...") and concludes, "Revival starts in your heart! Catch the vision and pass the word!"

Why is he doing it? Jarvis explains, "I'd like to see Christian hearts all over the world be set on fire for the Lord, and as unsaved people are looking at that they would want to be Christians also."

The boy's mother, Susan, says she was surprised when her son brought up the idea. "We had talked about the Welsh revival, and how it was amazing that people would get saved in the coal mines, and the bars closed. At first I was sort of stunned that he would ask, 'Why can't it happen now?' Then I thought, 'Why can't it happen?' It pretty much started in my son's heart that if we would just fast and pray God would honor that."

# capsules

**THANKSGIVING DINNER FOR THE HOMELESS:** More than 3,000 homeless people were expected to attend a Thanksgiving dinner hosted by the Community for Creative Non-Violence on Thursday, Nov. 28, at 2 p.m. on the west lawn of the United States Capitol. This is the 13th consecutive year CCNV has sponsored this event. The theme, as in years past, is "There is Hunger in the Land of Plenty." Nearly 2,000 pounds of turkey were served along with stuffing, potatoes, gravy, greens, cranberry sauce, and desserts. Meal preparation began at 9:00 a.m. at the 1,500 bed shelter operated by CCNV, located at 425 Second Street, NW. For more information contact: Carol Fennelly (202) 393-1909; Keith Mitchell (202) 393-1909.

**LORA CLEMENT DIES AT 102; WAS OLDEST RETIRED MISSIONARY:** DARLINGTON, S.C. (BP) — Lora Clement, Southern Baptists' oldest retired foreign missionary, died Nov. 10 at the Bethea Baptist Retirement Community in Darlington. She was 102. Clement worked in China during 35 of her 44 years in missions. She was appointed by the Foreign Mission Board in 1915 and retired in 1959. Floy Jacob, 100, of West Point, Miss., is now the oldest retired missionary.

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## Former pastors at Cowart are invited to golden wedding anniversary party

The 50th wedding anniversary of Mr. and Mrs. Stuart Denman Sr. will be celebrated Dec. 21 at 2 p.m. at the home of Mr. and Mrs. Stuart Denman Jr., Highway 32 West, Charleston, Miss.

Stuart Denman Sr. has been an ordained deacon for 40 years and it now on the inactive list. Mrs. Stuart Denman Sr. is church secretary at Cowart

Church, Charleston, and has been church secretary for 40 years. Both of them teach Sunday School at Cowart Church. Her father, J. R. G. Hewlett, served as pastor of several churches in Mississippi.

Former pastors of Cowart Church are invited back for this anniversary celebration. The reception is being given by the Denman's children.

## Names in the news



W. W. Walley, family practice physician from Waynesboro and newly elected president of the Mississippi Baptist Convention, spoke at Mississippi Baptist Medical Center's first physicians' fellowship luncheon on Nov. 5. Pictured from left are Samuel Peeples, internist; Walley; and Danny Rutland, development officer at MBMC.



Duncan Hill Church, Calhoun County, recognized its deacons with a plaque and certificate for their 203 years of service on June 9. Pictured from left, front row, are J. D. Sturdivant, 51 years; L. D. Alexander, 40 yrs.; J. L. Kimbrell, 46 yrs.; Charles Hill, 25 yrs.; second row, Eugene Dye, 20 yrs.; Jerril Parker, 21 yrs.; and Edd McCafferty, pastor.



Two Mississippians attended a youth discipleship training writers' conference and state associates' meeting at the Southern Baptist Sunday School Board recently. They are, from left, Robin Nichols, discipleship training consultant for the Mississippi Baptist Convention, and Pam Keith, freelance writer from Corinth. The conference was sponsored by the youth section of the board's Discipleship Training Department. (BSSB photo by R. Mark Teague)

## Senior adult corner

The regular November meeting of the L.L.L. Club (Senior Adults of First, Columbus) included a devotional and group singing. The members then worked to prepare more than 50 Sunshine Baskets of fruit and other goodies for the shut-in members of the church. The baskets were delivered by the L.L.L. members. Wayne Jackson is minister of music and director of the L.L.L., and Jeannine Fraser is his assistant.

Rita Wood Sweatt of Jackson was recently promoted to the position of assistant director in the Office of Continuing Education at New Orleans Seminary. Sweatt is the daughter of Mr. and Mrs. J. M. Wood, also of Jackson. Her father is minister of music at Broadmoor Church, Jackson. A 1980 graduate of Oklahoma Baptist University, Sweatt earned a bachelor of science degree in music.



## Pastors, leaders retreat is set for Garaywa

A Pastoral and Church Leadership Retreat is scheduled for Camp Garaywa on Dec. 6-7. This event is sponsored by the Cooperative Missions Department.

Featured as Workshop and Conference leaders are William Thomas Perkins and Margaret Perkins from Atlanta.

William Perkins, associate director, Black Church Extension Division, Home Mission Board, will lead three workshop events. Margaret Perkins, WMU Associate, Black Church Relations, Home Mission Board and Woman's Missionary Union Auxiliary to Southern Baptist Convention will direct a conference on mission organizations for women and girls.

Other conference leaders for Saturday morning will be Sunday School, Randy Tompkins; Youth Resources, Cindy Townsend; Deacon Ministry, Leon Emery; and Preaching and Worship, James Yates.

## New books from Broadman

**THE MINISTRY OF BAPTIST DEACONS** by Robert Sheffield (128 pp., \$4.95). The selection, ordaining, and ministry of the deacon is addressed plus a chapter on growing in effectiveness.

**THE DOCTRINE OF THE BIBLE** by David S. Dockery (155 pp.). Speaks to the vital topics of inspiration, the divine-human nature, and absolute trustworthiness of the Word.

**CREATIVE TENSIONS: PERSONAL GROWTH THROUGH STRESS** by Gary E. Parker (155 pp., \$6.95). Turning your stress into opportunities for continued growth.

**HOPE FOR THE DIVORCED** by Howard Stevens (128 pp.). Divorce is no respecter of persons. The work of recovery and the supportive role of the church.

**CHRISTIAN FAMILIES GROWING STRONGER** by Britton and Bobbie Wood (158 pp.). A challenge to develop, celebrate, and affirm strong, healthy family relationships.

**A PROPHET WITH HONOR: THE BILLY GRAHAM STORY** by William Martin (William Morrow, 735 pp., \$25). A remarkable story of a remarkable man, a world leader in the history of Christianity.

Teach me to feel another's woe, To hide the fault I see; That mercy I to others show, That mercy show to me. — Alexander Pope

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## Committee sets deadline for BPRA scholarship application

By Ken Camp

Applications are being accepted for the 1992 Al Shackleford and Dan Martin Scholarship Program, presented by the Baptist Public Relations Association.

The scholarships — named for the former director and editor, respectively, of Baptist Press — are awarded annually by BPRA to encourage the growth and professional development of college, university, and seminary students in the field of Baptist public relations.

To assist students financially, BPRA awards one \$1,000 scholarship to an undergraduate student and one \$500 scholarship to a graduate student.

Undergraduate applicants must be communications, English, journalism, or public relations majors. Both undergraduate and graduate students applying must have Baptist

communications as their vocational objectives.

Applicants must be students in good standing at a Baptist school and must have a minimum 2.5 overall grade point average.

Each applicant is required to provide three letters of recommendation, including one from the school the student attends; a brief statement accompanying his or her application indicating why the scholarship is desired; a complete resume; and a statement showing church affiliation, church involvement, and vocational objectives.

Students' applications must be sent by Dec. 31 to the scholarship committee chairman: Ken Camp, Baptist General Convention of Texas, 333 N. Washington, Dallas, TX 75246-1798.

Camp is PR writer, BGCT.

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PMA-130



# Just for the Record

BAPTIST RECORD PAGE 9

Thursday, December 5, 1991



First Church, Gulfport, recently held its Acteens Coronation. Pictured, left to right, are Laura Soper, Queen, and Benjamin Nelson; Melanie Nix, Queen with Scepter, and David Speed; Jennifer Vickery, Queen Regent in Service, and Chris Franklin; Katie Boyd, Queen with Scepter, and Jonathan Dean; and Ashley Wells, Queen, and Jonathan Szymanski.

## Letter encourages other Acteens

First Church, Gulfport, honored its Acteens in a coronation service using the theme, "Empowered." Acteens recognized included Laura Soper, Melanie Nix, Jennifer Vickery, Katie Boyd, and Ashley Wells. Mrs. Carrie Pippin is the Acteens director.

Jennifer Vickery, queen-regent-in-service, now a freshman at Millsaps College, Jackson, wrote a letter as a challenge to the girls who would follow her in the Acteens organization. The letter follows:

"The last six years have been awesome! I am glad I have spent them as a part of Acteens. I will be praying for all of you next year as we all delve into new and exciting things.

"I want to challenge you not to give up on Acteens. Believe it or not, I have learned a great deal through Studiact and Accent. I can literally trace my spiritual development through my Studiact notebook. I am envious of all of you because you still have lots of work ahead — work that will teach you endurance, patience, and love for others.

"Please start praying now for next year's officers. These girls can make or break your organization, and I pray

that you will elect people who are faithful to Acteens and who will work hard for you.

"I would like to strongly implore next year's president to pour your life into Acteens. I have served as president for four years, and I know you have a lot of work ahead of you! Your leadership will determine the following the other girls put into Acteens. You must be a true WOG (translation — woman of God) who is willing to put Acteens above all else. If you cannot make this commitment, please do not accept this position. And if you need anything at all — I'm only a phone call away!

"To the new Acteens, I want to extend a wholehearted welcome. The next few years will fly by before you have a chance to catch your breath. Be careful and handle them with prayer!

"I will truly miss Acteens while I am away. I can only pray that my new church will have an opening in their organization for an experienced leader.

"I am proud of each of you. Stick with the good work!"



Arbor Grove Church of Houston recently held a recognition service honoring GAs. These girls presented a skit representing missionaries from several countries, entitled "God's Light Around The World." Pictured, front row, left to right, are: Misty Whitt, Olivia Shelton, Jennifer Whitt, Kristy Holloway, Lacy Carol Woods, and Serena Gann; back row, Jackie Verrell, WMU director, Dana Whitt, Martha Whitt, GA director, Wayne King, pastor, and Gladys King, GA leader. Not pictured is Kayla Holloway.



Acteens of Rocky Creek Church, Lucedale, had a special project on World Hunger Day. They collected money with which they purchased food for the George County Baptist Food Bank: \$235.16. The Acteens are; front row, left to right, Angela Sellas, Megan Young, Julie McGee, Sabrina Smith, Jennifer Havard, Randa Cochran, Gina Havard; back row, Melissa Smith, Ashley Barrow, Cindy Stelly, Kristy Sergeant, Amberly West, Alison Williamson, Jennifer English, Jill Fore, Kristy Tilley, Dalenah Tanner, and Renee Wilson. The leaders of this group are: Peggy Wallace, Karen Welford, and Karen Howell. The pastor of Rocky Church is Roy T. Myers.

First Church, Ridgeland, will present its second annual "Living Christmas Tree" featuring the sanctuary choir, orchestra, and an original drama, Dec. 13, 14, and 15, at 7 p.m. The church is located at 302 W. Jackson Street, Ridgeland.

The Christian Life Commission will hold a seminar on "Citizen Christians, Their Rights and Responsibilities," March 2-4, 1992 in Washington, D.C. Speakers include Carl F. H. Henry, Beverly LaHaye, Jay Strack, Morris Chapman, and William Bennett. Participants may attend a White House briefing and a congressional breakfast. For reservations, call CLC in Nashville, (615) 244-2495.

North Columbia Church, Columbia, recently celebrated Philip Duncan's first anniversary as pastor with a church-wide fellowship Sunday, Nov. 3. The church has seen numerical growth over the past year, with over 100 additions to the church family. An 8:30 worship service was added March 31, and on Oct. 27, a pastor's Sunday School class was begun at 10 a.m. in the sanctuary, with over 40 in attendance.

Woodhaven Church, Ocean Springs, will have its Christmas Cantata. Sunday, Dec. 15, at 11 a.m. Burl Cooley, music director, is in charge. Tracy Martin is pastor.



A Greyhound bus was purchased through a private donation for Wm. Gary Smith (left), pastor of First Church, Carriere. Deacon Rance Cuevas, chairman of the Board of Directors of the "To Learn the Bible" television ministry, presented the keys. The bus was dedicated to help in the Lord's work in many ways, one of which is to help boys and girls benefit from attending Baptist assemblies in Ridgecrest, N.C. and Glorieta, New Mexico. Churches interested may obtain more information by calling (601) 798-1469. Smith is entering his 28th year as pastor of First Church.

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# A duet of delight — Barak and Deborah

By Kiely D. Young  
Judges 5

"Take Another Trip Around Mt. Sinai" is the title to a gospel song of a few years back. It describes the plight of the children of Israel



Young

past and present in their pilgrimage of spiritual growth. God lays out before us opportunities of blessings. But, instead of using them to glorify God, the believer uses the blessing for selfish pleasures, therefore evokes the chastisement of God. They cry out, repent, and pray for deliverance. God, in his mercy, sends a deliverer. One would think the lesson would be learned, trust and obey. But, the same story has been repeated countless times.

Judges 4-5 finds the children of Israel under the oppression of Jabin, king of Canaan, and his military leader Sisera, leading 900 iron chariots. The children of Israel "again did evil in the sight of the Lord" (4:1), thus their oppression.

This had continued for 20 years when God raised up Deborah, a prophetess, and Barak, whom she summoned to assist her by leading the army off Israel. Judges 4 gives the descrip-

tion of God's unique deliverance and in Judges 5 Deborah and Barak join in a duet of praise for the deliverance.

**Delightful praise (Judges 5:1-3).**

"Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves" (5:2). Barak enlisted 10,000 men from the tribes of Naphtali and Zebulun to go to battle against Sisera and his powerful chariots. Then at the right moment, Deborah encouraged Barak and his army to attack Sisera. They knew victory was imminent.

**Demonstrative power (Judges 5:4-5).**

The victory of the Israelite army was a gift of God. How could an army of foot soldiers stand against a pressing hoard of rushing chariots? They would be little more than fodder for the horses in the aftermath. But, under

the leadership of the heaven-sent duet, Deborah and Barak, God had a plan. "Deborah said unto Barak, 'Up, for this is the day in which the Lord hath delivered Sisera into thine hand'" (4:14). As Barak went up against Sisera and his chariots, the Lord sent a rain and hail storm! "The earth trembled, and the heavens dropped, the clouds also dropped water" (5:4). The horses and chariots bogged down in the mud, "and the Lord discomfited Sisera and his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down from his chariot, and fled away to his feet" (4:15).

Never underestimate the miraculous power of God. When he finds willing hearts ready to walk in faith, he will provide for their needs.

When Sisera fled, he found refuge in the tent of Jael, a Kenite, because there was peace between their tribes. But Jael seemed to have other plans. She, too, was part of God's divine intervention. She offered Sisera warm milk to quench his thirst. Then, when he had fallen asleep, she drove a tent-peg through his temple. What hospitality! When Barak came by, she brought him in and revealed the slain enemy.

**Rejoice in the Lord always, he shall provide.**

**A downtrodden people (Judges 5:6-8).**

Deborah and Barak were quick to remind the children of Israel of the reason of their oppres-

sion. Yes, they had been living in fear from the days of Shamgar to the days of Sisera. They were fearful to even travel the roads of the region. They remained prisoners in their own homes. Why? "They chose new gods" (v. 8). They had ceased to offer praise and worship to the Lord God of Israel. God had to again get their attention.

God's love for his children will let nothing stand in the way of fellowship with them. When they go astray, the Holy Spirit will bring conviction and bring them back to him. If they continue to stray, he may even remove them from this life for their protection.

**Dedicated promises (Judges 5:9-11).**

God's people willingly offered themselves in praise and services upon their deliverance from Sisera. They were free now to go draw water without fear (v. 11). They could gather again as a group in worship and praise without retaliation from an oppressor. They committed themselves to the service of the Lord.

Our nation was founded on the principle of freedoms of life, liberty, and the pursuit of happiness. It seems that we have now taken far too much liberty with liberty. We have almost allowed legislation to take away our freedom. We are seeing ourselves coming under the hand of oppressors. What will it take for God to get our attention?

Young is pastor, First, Greenville.

## Unity and diversity must be balanced by maturity

By Randy W. Turner

1 Corinthians 12:31b and 13

Unity and diversity must be balanced by maturity. Maturity comes with love. It is not enough to have the gift of the Spirit and the gifts



Turner

from the Spirit. We must also have the graces of the Spirit and we use our gifts to serve one another. Obviously this lesson builds on last week's lesson.

Paul had said to close chapter 12, "Let me show you a more excellent way," and then he proceeded to do so in the 13th chapter of Corinthians. It was Jonathan Swift, the satirical author of *Gulliver's Travels*, who said, "We have just enough religion to make us hate but not enough to make us love one another." Spiritual gifts, no matter how exciting and how wonderful, are useless and even destructive if they are not ministered in love. In all three of the "body" passages in Paul's letter there is an emphasis on love. It has well been said that love is the circulatory system of the body of Christ.

Few chapters in the Bible have suffered more misinterpretation and misapplication than 1 Corinthians 13. Divorced from its context it becomes a hymn to love or a sentimental ser-

mon on Christian brotherhood. Many people fail to see that Paul was still dealing with the Corinthian problems when he wrote these words.

The only way spiritual gifts can be used creatively is when Christians are motivated by love. Paul explained three characteristics of Christian love that show why it is so important in ministry.

**Love is enriching (13:1-3).** Paul named five spiritual gifts: tongues, prophecy, knowledge, faith, and giving (sacrifice). He pointed out that without love the exercise of these gifts is nothing. Tongues apart from love is just a lot of noise. It is love that enriches the gift and that gives it value. Ministry without love cheapens both the ministry and those who are touched by it, but ministry with love enriches the whole church.

Christians are taught of God to love one another (1 Thes. 4:9). God the Father taught us to love by sending his Son and God the Son taught us to love by giving his life and by commanding us to love each other. The Holy Spirit teaches us to love by pouring out God's love in our hearts. The most important lesson in the school of faith is to love one another. Love

enriches all that it touches.

**Love is edifying (13:4-7).** "Knowledge puffs up, but love builds up" (1 Cor. 8:1). The purpose of spiritual gifts is the edification of the church. This means we must not think of ourselves but of others and this demands love. The Corinthians were impatient in the public meetings but love would make them longsuffering. They were envying each other's gifts but love would remove that envy. They were puffed up with pride but love would remove pride and self-vaunting and replace it with the desire to promote others. "Be kindly affectioned one to another with brotherly love, in honor preferring one another" (Rom. 12:10).

At the "love feast" and the Lord's table the Corinthians were behaving in a very unseemly manner. If they had known the meaning of real love, they would have behaved themselves in a manner pleasing to the Lord. Love does not keep a record of wrongs. We have a tendency to keep up with all of the bad things people have done to us but forgiveness means that we wipe the record clean and never hold things against people. Love does not rejoice in iniquity, yet the Corinthians were boasting about sin in their church. Compare verses 4-7 with the fruit of the Spirit listed in Galatians 5:22-23. You will see that all the characteristics of love show up in that fruit. That is why love edifies. It releases the power of the Spirit in our lives and churches.

**Love is enduring (13:8-13).** Prophecy, knowledge, and tongues were not permanent gifts. These three gifts went together. God would impart knowledge to the prophet and he would give the message in a tongue. Then an interpreter, sometimes the prophet himself, would explain the message. These were gifts that some of the Corinthians prized, especially the gift of tongues. These gifts will fail (be abolished) and cease but love will endure forever.

The Corinthians were like children playing with toys that would one day disappear. You expect a child to think, understand, and speak like a child but you also expect a child to mature and start thinking and speaking like an adult. The day comes when we must put away childish things (v. 11). Note that all three of the Christian graces will endure even though faith will become sight and hope will be fulfilled. The greatest of these graces is love because when you love someone you will trust him and will always be anticipating new joys.

Faith, hope, and love go together but it is love that energizes faith and hope. We must not tell other believers what gifts they should have or how they can obtain them. This matter is in the sovereign will of God. We must not minimize gifts, but neither should we neglect the graces of the Spirit. Unity, diversity, and maturity; and maturity comes through love.

Turner is pastor, Parkway Church, Natchez.

## BIBLE BOOK

## Giving is . . . first fruits, faithfulness, worship

By Don Dobson

Deuteronomy 26:1-2, 4-5, 10, 12, 15

"Give me that!" Anyone with any experience at all with preschoolers is familiar with the aforementioned statement. Giving is often looked upon as a less than joyful experience. Certainly, we



Dobson

enjoy the opposite side of giving. We all like to receive until someone gives. Moses in Deuteronomy 26 reminds Israel that they have a responsibility to tithe and give to God from their resources. You and I do, too.

Today, as we look at this week's lesson, we notice that giving is . . .

**I. First fruits (vv. 1-2, 4)**

Moses told the people that they were to take from the first of what they had and after a tithe

## LIFE AND WORK

to God. Notice that the nation of Israel was instructed to give to God before anything was removed from the harvest.

Certainly, as we look at what God has given to us (financially), we are to take his part out of it before anything else. Many ask if this means "gross or net." The scriptures are clear. We are to give from the first.

**II. Acknowledging God's faithfulness (v. 5)**

This Christmas we will give gifts to those whom we love and cherish. At least that should be the motive of our giving. Giving is a wonderful way to express our feelings toward another.

We also can show our deep appreciation to God for his faithfulness by giving. The example given in verse 5 tells us that as we follow his leadership, God will bless. Thus, as we are blessed we can say thank you to God by return-

ing a part of what he has so generously given.

**III. An act of worship (v. 10)**

Perhaps we have not realized that as we give we also worship. Worship involves many different aspects. The giving of the tithe is an intrinsic part of the worship experience.

Instead of complaining about giving, we should do it with the same excitement and awe that we have when we sing the great hymns of faith.

This Sunday as you worship, include the act of giving in your expression of honoring God.

**IV. Helping Others (v. 12)**

Helping others through the gifts of tithes and offerings is old hat to most Southern Baptists. We who participate in the Cooperative Program have been reaching out to the world since 1925. Southern Baptists have constantly and continually stood up and said, "We will," when God has asked "Who will go?" May we continue to help those who serve, the lonely, the hopeless, the hungry, and all others. And we certainly

will, as we give.

**V. A prayer (v. 15)**

Giving our tithes to God is an open invitation to communing with God. When we give with the right attitude we are in actuality talking to God.

Moses said that, in fact, when we give we are making a petition for God's continued blessing.

May we continue to pray in such a wonderful expression of love.

Several years ago, I had the distinct honor of serving as an associate to Peter McLeod at First, Hattiesburg. I remember someone telling him that tithing was not New Testament. McLeod replied, "Yes, you are right, my friend. If it were, we would sing a 'tenth to Jesus I surrender, a tenth to him I freely give.' Instead, we sing 'All to Jesus I surrender, all to him I freely give.'"

Let us all commit ourselves to expressing our love to God and his church by giving of what has been given.

Dobson is pastor, Collins Church, Collins.



# THE VILLAGE VIEW

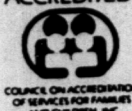


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## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hope-fully designed to further honor, with taste and respect, those who are and have been special to our special friends.

### MEMORIALS

Oct. 1, 1991 -  
Oct. 31, 1991

Mr. George Dowell  
Mr. & Mrs. Lawrence  
Kenneth & Scott  
Hanzle Dukes  
Mr. & Mrs. R. M. Miley  
Mr. Herman L. Dukes  
Ms. Alma G. Smith  
Everett Duran  
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Mrs. Beatrice Edwards  
Mr. & Mrs. Frank H. Jones &  
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Mrs. JoAnn Ingold  
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Mr. & Mrs. Shelton G. Allen  
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Mary Frances Flaherty  
Mrs. Dick Canty  
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Mr. Ed Foreman  
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Mrs. Lois Batte  
T. J. Gardner  
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Mr. Walter E. Barbee  
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Mrs. Mary E. Sanford  
Mrs. Margie Goodnight  
Mrs. T. W. Alston  
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Billie Bryan  
Mr. Frank Young Gowan, Sr.  
Mr. & Mrs. Robert Ware  
Mr. & Mrs. Edwin W. Ellison  
Jr.  
The Joe Bunch Family  
Mr. Joyce Cox  
McAdams Baptist Church  
Mr. Hayse Grace  
Ms. Thelma Anderson  
Mr. Frank G. Graham, Sr.  
Mr. John L. Price  
Mr. Cliff Gray  
Mrs. C. F. Hollingsworth

Mr. R. B. Green  
Miss Bobbie Parkes  
Mr. & Mrs. Sam Lackey

Mrs. Carolyn Gregory  
Forest Baptist Church

Mr. Jack Guinn  
Mrs. Louise M. McNair  
D. H. Guyton Sr.  
Mr. & Mrs. W. M. Hilbun, Sr.

Little David Halbrook  
Mr. & Mrs. Bill Carter  
Norris Harrell  
Mr. & Mrs. Robert Faulkner  
Mrs. Solon Mulholland  
Edith Harrison  
Mrs. H. B. West

Mr. James Harrison  
Forest Baptist Church  
Bernice Hawkins  
Mr. & Mrs. C. E. Austin  
Marion Hays  
Mrs. Donniss W. Hays  
Mrs. Norma S. Herrington  
Country Creek Ministry  
Mr. & Mrs. Owen D. Jones  
Mr. & Mrs. W. F. Perry &  
Jana

Mr. J. C. Herrod  
Mr. & Mrs. John R. Barr Jr.

Mr. Herbert L. Hilderbrand  
Mr. & Mrs. W. O. Hilderbrand  
The Tommy Hancock Family  
Mr. & Mrs. Wade H. Roberts  
Ms. Elizabeth H. Hamberlin  
Ada Mae Hilderbrand  
Bobbie June Baine  
Rose Marie Chance  
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Mrs. Lela Kidd  
Mrs. Lola Sorrells  
Noreen Kirkley  
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Mark Kirkpatrick  
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& Wendy  
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Mrs. Essie Mae Meyers  
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Mrs. Mavis S. Mims  
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Wahalak Baptist Church  
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Coleman  
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Friendship SS, Valley Park  
BC  
Adult Men SS, Rocky Point  
BC, Carthage  
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& Angie

## THANK YOU!

### VILLAGE DONORS REACH THANKSGIVING GOAL

Thanks to your generous donations we reached  
our \$50,000.00 Thanksgiving goal.

## Joyous Christmas — 1991

CHRISTMAS! This one word always floods our minds with memories of good things and good times. Close your eyes right now and experience again the joys of Christmas. So many wonderful thoughts cross our minds, but every thought seems to be linked together by one golden chain and that chain is called "Home." You can't think of Christmas without your heart and mind taking you home. The words of the song, written years ago, still bring tears to our eyes, "I'll be home for Christmas, even if it's only in my dreams."

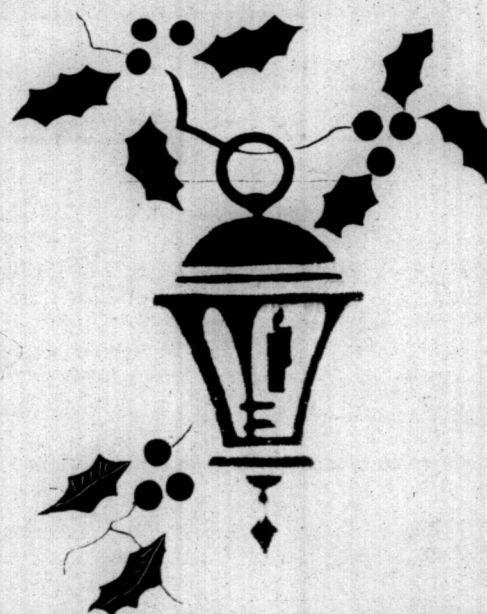
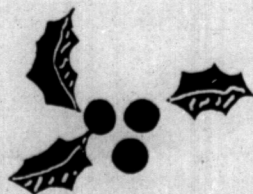
This holiday season will find so many families gathering to share gifts, food, fellowship, and memories. Christmas is certainly a time for sharing and you and I have been richly blessed. Mississippi's Largest Family, the Baptist Children's Village, has certainly been blessed in this past year. Because of your love and support, we have been able to reach out to more than four hundred hurting children. Many of these children are with us now, and they are excited as any child can be at Christmas. You have already sacrificially supported our children this year and I can do nothing but humbly say "Thank you." Without you, this year would have been im-possible, and without you now, Christmas will be difficult at best.

Why not take the time right now to thank our Father for His Greatest Gift, then take this enclosed envelope and use it as you praise God for your home and Christmas.

Merry Christmas!

*Ronny Robinson*

REV. RONNY ROBINSON  
Executive Director

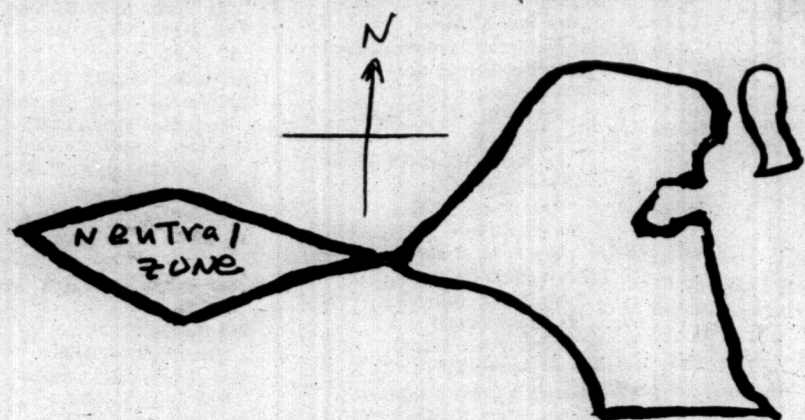


OUR 1991 CHRISTMAS GOAL IS  
\$231,000.00

(To be continued)



# CHILDREN'S PAGE

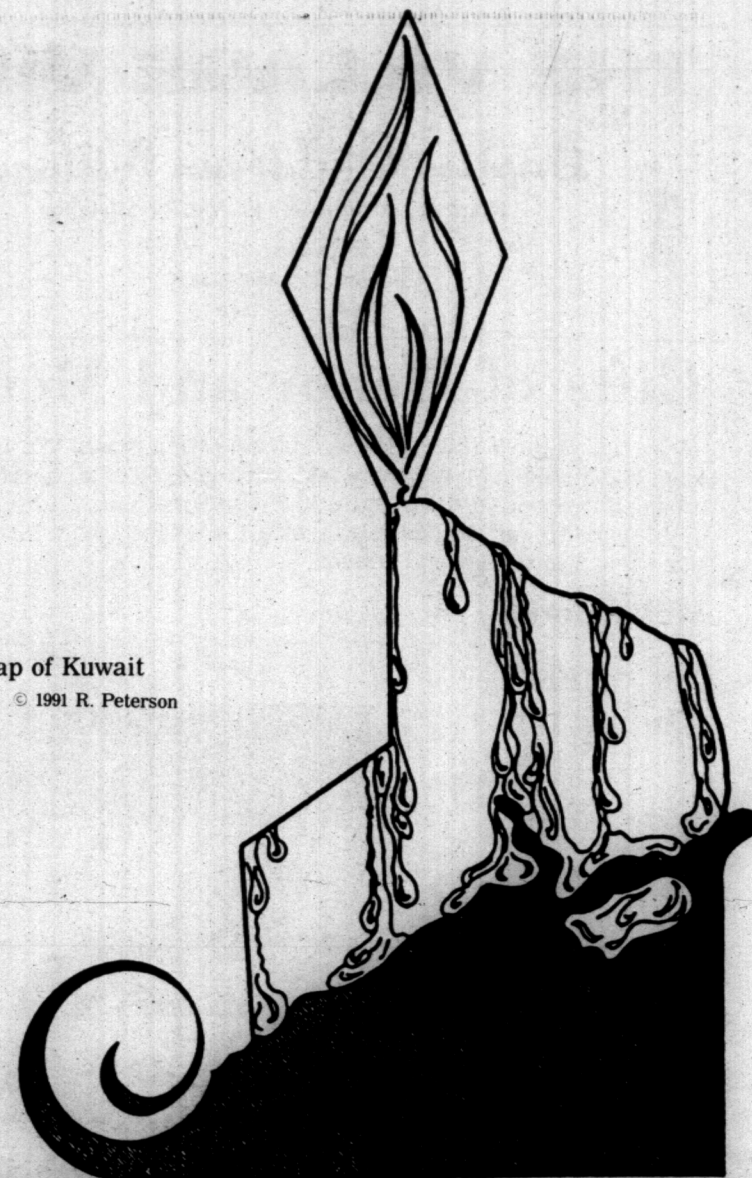


Kuwait, a small country on the Persian Gulf in the Middle East, owns 10% of the world's oil. Oil, like candles, can light houses.

Can you see a candle in the map of Kuwait? Color the picture.

Rotated map of Kuwait

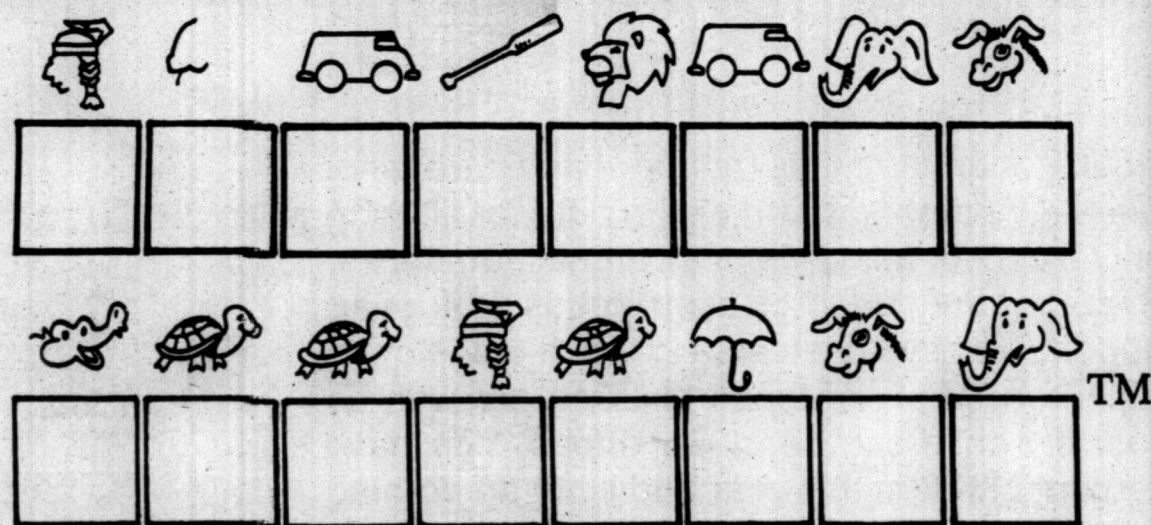
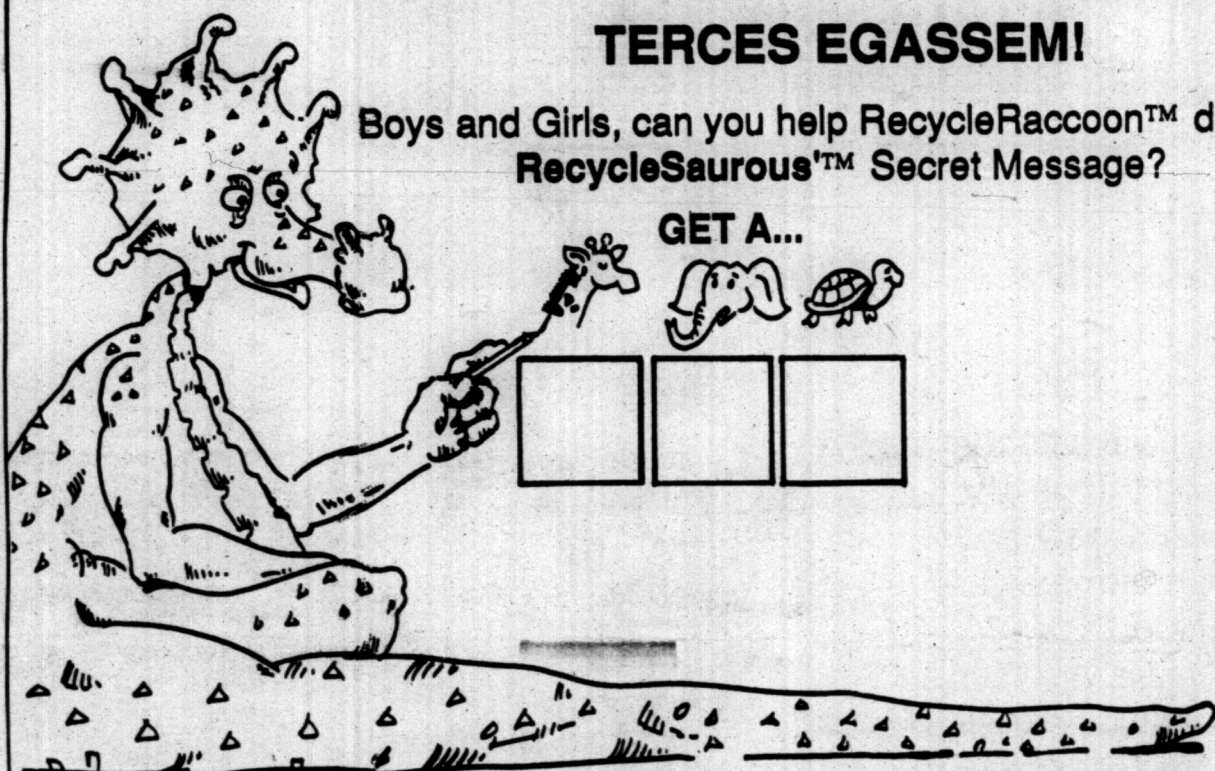
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## TERCES EGASSEM!

Boys and Girls, can you help RecycleRaccoon™ decode RecycleSaurus™ Secret Message?

GET A...



A=	B=	C=	D=	E=	F=	G=	H=	I=	J=
K=	L=	M=	N=	O=	P=	Q=	R=		
S=	T=	U=	V=	W=	X=	Y=	Z=		

Can you write other secret messages using this special code?

Answer:

"GET INVOLVED" ATTITUDE™!



Because most Thai people do not understand about Christmas, or the Christmas season, it is not unusual to see someone selling Santa Clauses in June, as this boy is doing on a sidewalk in Bangkok, Thailand. Pray that Thai Christians and missionaries will be able to help the Thai people understand the TRUE meaning of Christmas. (Photo by Maxine Stewart)



On a sunny summer day, the heat of the sun on one acre of pond can equal the energy of 4,500 horsepower.

## MK wants pen pal

Hi!

My name is Chesi but please say it with a "k." I would like a pen pal very much. I live in Indonesia, West Java, Bandung. My street is Cisangkuy, number 58. I have one brother. My hobbies are fishing, swimming, and sticker collecting. I am an M.K.

From Chesi

Chesi Dent  
58 Cisangkuy  
Bandung, Indonesia 40115

Baptist Record

005-DTM 291  
SOUTHERN BAPT HISTORICAL SD 00  
901 COMMERCE ST SUITE 401  
NASHVILLE TN 37203

December 5, 1991

Box 530, Jackson, MS 39205